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apparent contradictions of his pure duration and his creative evolution a fascinating reality.

ERNEST N. HENDERSON.

ADELPHI COLLEGE.

Die Religion der Griechen. ERNST SAMTER. Leipzig and Berlin: B. G. Teubner, 1914. Pp. 86 + 16.

This booklet, belonging to the series "Aus Natur und Geisteswelt," does excellently in brief compass what it proposes, to wit, to offer a short survey of Hellenic religion. Its title, I fear, is calculated to mislead the reader, who should be warned that our author does not offer a sketch of Hellenistic religion, a theme to which, as is proper, a separate volume of the series is to be devoted.

Dr. Samter's account is on the whole what one has a right to expect of a brief summary. Its limits preclude completeness and enforce a practise of selection of typical and important matters treated with sufficient fulness to avoid the appearance of a catalogue and with due regard to views generally accepted, because argument is out of place and novel views should not be put forth without full evidence. There are naturally many points about which scholars would differ, but they are minor and incidental. Thus the statement (p. 24) that the cult of Demeter originated in Thessaly, and (p. 28) that in Plato's "Apology" the judges in the under-world are represented as settling quarrels there rather than as sitting in judgment on the past lives of souls that descend to them, are both open to serious question. In the effort to distinguish between the religion of the common folk and that of the enlightened, whether artists or philosophers, Dr. Samter incurs the inevitable risk which besets any one who is compelled, as the historian always is, to take account of the spirit as well as the form in religion, with scarcely a hint as to the former except in the writings of the great leaders of thought. One may well question whether the common folk could rise to such heights as Æschylus, Pindar, and Plato, but how can one know what passed in the minds of the multitude when they performed their simple rites? The fairest dreams of the prophet grow out of the daily life of his people, and many an unheralded soul has seen visions and dreamed dreams. No historian can afford to ignore the mute aspirations and inspirations of the throng.

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La Conscience Morbide: Essai de Psycho-pathologie Générale. CHARLES BLONDEL. Paris: Felix Alcan. 1914. Pp. ii + 336.

In the first two fifths of the book the author gives analyses of seven cases which lead to the formation of a new hypothesis regarding morbid consciousness. Morbid consciousness is largely cœnesthetic instability, it is a rebel to logic, and refractory to our conceptual régime; it differs essentially from the normal consciousness and is *sui generis*. Of the difference between the normal and the morbid consciousnesses the morbid individuals are incapable of giving us information, "since their conduct